

Our Young Folks.

Who Is She?

There is a little maid— Who is she? Do you know? Who always has a welcome Whom she may go.

Ess and Esses.

"So you have finished your studies at the seminary? I was much pleased with the closing exercises. The author of that poem—Miss Waite, I think you called her—bids fair to become known as a poet."

"The young lady appeared irritated. 'The seminary,' continued the old gentleman, with imperturbable gravity, 'is fortunate in having a sufficient board of managerses. From the presidentess down to the humblest teacheress unusual talent is shown. There is Miss Harper, who as a chemistress is unequalled, and Mrs. Knowles has already a reputation as an astronomeress. And in the department of music few can equal Miss Kellogg as a singeress.'

Kite-Flying in Japan.

To-day, all the world, including wives, families, and friends, have been toiling up the hill of Kompira, to view kite-flying in extenso.

Considering that the people have been engaged at this pastime daily for the last month or two, affording scope for recreation to crowds of idlers, one would imagine that there would be little inducement to undertake the irksome journey simply to view the same diversion. But as the trip combines a visit to the temple, and the opportunity of pie-nicing out and airing one's self, all the beauty and fashion of Nagasaki made nothing of the weary scramble up to the scene of action.

The Lord pities them—"how long?" The time is limited. (See Matt. xxiii. 37, Gen. vi. 3.) He invites to Him. "Turn ye." (See Joel ii. 18, Ezek. xiv. 6, Hos. xiv. 2.) So He cries still. They who hear and obey are true converts.

But they say, perhaps, "we cannot." Well, if there be the least sign of willingness, aid shall not be wanting. "I will pour out my Spirit upon you." He will give light and strength. (See 2 Cor. iii. 16.) There is no excuse for indolence or inactivity. "But we do not know what to do." He will show you. "I will make known my words unto you." It is by the Word God works. His Word and Spirit leave us without excuse. The one we have in hand; the other we have in offer (Luke xi. 18).

The scorners indeed laugh at the need of spiritual teaching. He can master Scripture as he masters a railway guide. But he unlearns that when he hears God's voice, and finds that he needs Divine light now, not for darkness in the Bible, but in himself. (See Cor. ii. 9-14. If you are helpless, therefore, pray. (See Mark iii. 5.)

I see the tear that falls, and the sigh that is heaved! Do I take from thee that beloved one? I will never leave thee! I am ever with thee.

Sabbath School Teacher.

LESSON XXXIII.

AUG. 19. THE CALL OF WISDOM. { Proverbs i. 1-10. } COMMIT TO MEMORY vs. 20-26. PARALLEL PASSAGES.—Matt. xi. 28-30, John iii. 19.

SCRIPTURE READINGS.—With vs. 20, 21, read Job vii. 37-39; with vs. 22, 23, read Matt. xxiii. 37; with v. 24-26, read Zech. vii. 11-13; with v. 27, read Deut. xxviii. 68; with vs. 28, 29, read Isaiah lxx. 12; with vs. 30, 31, read Gal. vi. 7; with v. 32, read Eccl. viii. 11, and Heb. x. 31, and with v. 33, read Psalm xxv. 12, 13.

GOLDEN TEXT.—"Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—Rev. iii. 20.

CENTRAL TRUTH.—"The word of the Lord is quick and powerful."

There is an imitation of this book in the Apocrypha, but it is never quoted in the New Testament. Any one who uses a reference Bible can see quotations from Proverbs. After a fitting introduction (Prov. i. 1-10), we begin to hear the call of "wisdom." The noun is plural (see Col. ii. 8), but the verb singular—"treasures of wisdom and knowledge" in one person. It is also in the future tense. The person was to come. Wisdom regarded as an attribute could not be made to say, "I will pour out my Spirit." The Divine Person, the Logos of John, can. (See John xv. 26, and Joel ii. 28.) Hence it is agreed that the Redeemer of men is here shadowed forth, and that He is the speaker under the name of "wisdom." Certain it is that the same things are said by Wisdom in the Old Testament and by Him in the New, and the same terrible consequences follow from rejecting the counsels of the one as of the other. (See Matt. xxiii. 34, with Luke ii. 49; also 1 Cor. i. 24.) The realization of this picture is in John vii. 89-49, Mat. xiii. 2, Luke viii. 4, and in the wide dissemination of the Gospel.

THE CRY.

The cry of "wisdom" (v. 20) is loud and emphatic, and uttered wherever men may best hear—"without," in the streets, in "the chief place of concourse," which would be the gate, and "in the city," even from the housetops (see Matt. x. 27). The noun for "wisdom" is feminine (so attributes are often described), hence "she" in v. 21; but we shall speak of the call as the Lord's. To whom is it?

Three classes (v. 21) such as we find in Pa. i. 1. They are the simple, the scorners, the fools. As wisdom stands for true religion, so simplicity in the bad sense stands for irreligion, levity, thoughtlessness, carelessness. There is possibly a gradation. Men are at first unconcerned, unthinking, unmoved by God or eternal interests. They may be amiable, interesting and harmless; but they "love simplicity," and are averse to consideration (Isa. i. 8). How many such one knows! The difficulty is to impress them. They resent all efforts as tending to gloom, depression and "Phariseism." But they do not stop here. They become "scorners," like those who by their mockery of Divine things, their sneers, arguments, and specious pleas, try to make religion hateful or contemptible, who say "saints" in ridicule, and delight in scorning.

Nor do men stop there; but become "fools," felons, ill-doers, drunkards, gamblers, impure; who have now made their interest to disbelieve, and so "hate knowledge," and never go where it is given, as to the Word and the Church. These three classes still exist, and men are continually passing from one class to another. Nor is it by accident men are in them. It is a matter of "love," "delight," and "hate." The affections are engaged. So is the will. The heart is on the side of the scorn and folly (John iii. 19, 20).

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THE CRY DISREGARDED.

(a) It is a call to "knowledge and the fear of the Lord" (v. 20)—a call to return unto God. It is an invitation to prodigals to come home, to rebels to submit and receive pardon, to sinners to receive salvation.

It is a call to godliness. There is nothing else important enough in the circumstances to be the occasion of a call from God.

(b) It is urged by the word written, in entreaty ("stretched out my hand"), counsel (v. 25) and reproof. It is urged by the voice of His messengers—ministers, friends, teachers. It is enforced by providences—losses, sorrows, blessings, emphatic calls; a child for whom a careless man was living to make a fortune, dies; a man living for wealth, loses it; for honor, is disgraced. It is echoed by conscience, and many a time the sinner said to himself he would turn at a future time, and then sinned more comfortably.

(c) It is "disregarded," refused, the counsel is set at naught, the reproof ignored. By whom? (1) Those who do not think worth while to hear it. All neglectors of the Word read and preached. (2) All who, hearing it, do not believe it. "I know all that can be said; I don't admit it." (3) All who neglect it, though admitting it to be true and right (Heb. ii. 8). Think of it!

The hand that made all stretched out to offer help, to bless, to implore, to win attention, and it is set at naught!

(d) With what result? It is common to all—simple, scorners, fools. One day "calamity" will come, in sickness, death, and a judgment for which no fitness has been sought. There will be "terrors." They come suddenly, as desolation from fire or a foe, as a whirlwind (Prov. xxix. 1). There will be "distress and anguish." Then indeed the need will be felt, but too late. Prayer is too late, repentance is too late. There is no mercy to be apprehended, and can be no true repentance. The sceptre of mercy is held out no longer. Look at Saul (1 Sam. xxviii. 16). The face of infinite love is turned away, and the hearer of prayer is deaf to the wail of despair. This is what is meant—and only this—by the strong language, "laugh," "mock." They put Him away. He now stays away. They said, "Let us alone." He lets them alone. They are filled with their own devices (Prov. xiii. 2). They reap as they sow. Sin loved and lived in in life is the seed of which hell is the natural harvest. So it is taught in v. 32; the simple die from turning away from instead of turning to God; and being let alone, "prosperity," only emboldens the fool in his folly (Ps. lv. 10).

On the other hand, quiet and peace and security are given to him that hearkeneth unto God (Ps. xli. 5, Isa. xxxiii. 17-19). Noah in the ark, David (1 Sam. xxx. 6), are examples. "But is not this unlike God? He is love, mercy, goodness itself." Ah, then! so much the greater the guilt of scorning His love and mercy.

The great lesson of this passage is the danger of neglecting opportunities. Noah's contemporaries had their day, the message by Noah. Lot's sons-in-law had their warning and opportunity to escape. Egypt was called again and again but in vain. Israel had prophets and messengers sent; Capernaum was preached to; Jerusalem was warned and wept over by Christ, but ruin came at length. The sons of Zebulun had their opportunity (Mark i. 19, 20). So had the blind man whom Jesus passed by (Luke xviii. 37). The foolish virgins neglected theirs; the bridegroom was so good, they could get in at any time. The slothful servant neglected his; the master was so hard and austere. Both lost it forever!

Youth, Sabbath-school time, is a great opportunity. Seek the Lord early. Life is full of much care. Friends wait to help you. God gives you a special promise. "They that seek me early shall find me." He calls. Rise and obey Him.

SUGGESTIVE TOPICS.

Nature of proverbs—these by whom—for whom—the cry of wisdom—where heard—by whom—evidence of personality—attitude of Jesus—call to what—meaning of "simplicity"—invitation to what—objection—reply—how uttered—how regarded—forms of rejecting—how punished—value of opportunities—lost, examples—used, examples—and the Sabbath-schooler's opportunity.

Hold Up The Light.

The famous Eddystone light-house off the coast of Cornwall, England, was first built in a fanciful way, of wood, by the learned and eccentric Winstanley. On its sides he put various boastful inscriptions. He was very proud of his structure, and from its lofty balcony, used to defy the storm, crying, "Blow, O winds! Rise, O ocean! Break forth, ye elements, and try my work!" But one night, the sea swallowed up the tower and its bulwark. It was built a second time of wood and stone, by Rudgard. The form was good, but the wood gave hold for the elements and the bulwark and his structure perished in the flames. Next the great Smeaton was called. He raised a cone from the solid rock upon which it was built, and riveted it to the rock, as the oak is fastened to the earth by its roots. From the rock of the foundation he took the rock of the superstructure. He carved upon it no boastful inscriptions like those of Winstanley, but on its lowest course he put, "Except the Lord build the house, they labour in vain that build it;" and on its key-stone, above the lantern, the simple tribute, "Laud Deo!" and the structure still stands, holding up its beacon light to the storm-tossed mariner.

Fellow-workers for the salvation of men! Christ, the Light, must be held up before men or they will perish. Let us, then, place Him on no superstructure of our own device. Let us rear no tower of wood, or wood and stone. But taking the Word of God for our foundation, let us build our structure upon its massive, solid truth, and on every course put Smeaton's humble, trustful inscription, and then we may be sure that the light-house will stand.—Church Union.

Give your Girls an Allowance.

Where it is necessary to study economy in every way, and fathers complain of the frequent demands made upon their purses by their daughters, it is best for both parties that allowance should be agreed on, and regularly paid every quarter. A girl is thus taught the value of money, and she learns to be careful how to spend it; she is thus led to exercise her judgment and taste, and to restrict herself in one respect in order to indulge herself in another. Without an allowance, young persons cannot know the pleasure of denying themselves what might seem very reasonable and proper, for the sake of bestowing the sum thus saved in charity. There is no generosity in making presents to our friends, no benevolence in giving to the poor, if we are merely the distributors of another person's bounty, and have not one gratification the less ourselves. A feeling of responsibility grows out of the disbursement of a certain sum which we regard as our own.—Housekeeper.

If we seize too hastily, we may have to drop as hastily.

Peace does not dwell in outward things, but within the soul. We may preserve it in the midst of the bitterest pain, if our will remain firm and submissive. Peace in this life springs from acquiescence even in disagreeable things, not in an exemption from suffering.

Intelligence of Female Missions.

The interesting letter given below is from a Christian lady in Brazil, acting as missionary there, and will show both the circumstances of the people and the progress of vital Christianity among them:—

BRAZIL.—SOROCABA.

Donna Palmyra Leite. (Translation.)

DEAR FRIENDS:—It is with very great pleasure that I address you a second letter. In the first place, I have to thank you for the kind reception which my first letter had among you, as I have not only seen my efforts crowned with success in regard to the request which I made, but also have been honored with unequivocal proofs of love and sympathy from distinguished ladies of your country.

As the husbandman ought to be content seeing, after great labour, the small seed which he has sown in the ground sprout and produce fruit, so I rejoice seeing that my humble letter has found an echo in your hearts, and that you are ready to help me in the labour which I have undertaken, animating me with encouraging words and pecuniary help. And now that some ladies among you ask me to continue writing to Woman's Work for Woman, I will do what I can to make myself useful in my turn to your magazine, giving more circumstantial notices of the progress in my country of that Gospel of Jesus Christ which we all seek to make known.

The exciting topic of the day here is the "religious question." The Emperor has conceded an amnesty to the bishops of Para and Pernambuco, who were imprisoned for disrespecting the laws of the country, and the press in general has censured very much the proceeding.

"There are evils which become blessings," says a popular adage. The religious question is one of these, for it came to arouse us from the indifference in which we were lying.

The two bishops have moved Brazil to its centre. There have been, on their account, in the Senate and Chamber of Deputies, debates in which were discussed with warmth and enthusiasm the separation of Church and State, and the expulsion of the Jesuits. But, unfortunately, nothing of this has as yet been accomplished. There were only expelled a few disorderly Jesuits, who had excited the people of Pernambuco against the orders of government. Still it is the desire of the greater part of the Brazilians that there be separation of Church and State, with full liberty of conscience, and the complete expulsion of the Jesuits.

The good politicians of the country say that one of the obstacles to the progress of Brazil is, that the Emperor is a Jesuit, and not only he, but all the imperial family. When the Princess Conde d'Eu, consort of the Princess Imperial, heiress of the throne, came to this city some months ago, my husband and I were invited to dine with him. After the repast, he was conversing with my husband, who had attracted his attention, and inquiring in regard to his profession, was very much shocked when he knew that he was a Protestant minister, appearing horrified at the idea. This confirms somewhat the opinions of the politicians in regard to him.

THE RELIGION OF JESUS, ROMANISM, AND THE BRAZILIAN CHARACTER.

As I have already shown you, the religion of Jesus is only now being implanted in the hearts of Brazilians. It is not possible for me here to mention all the different attitudes which my countrymen have taken toward the Gospel. Some have shown themselves entirely incredulous in regard to all religion, others fanatical and bitter defenders of the Roman Catholic doctrine; some have, as you already know, professed the doctrines of Jesus, and many others, who have not yet taken such a resolution, have shown themselves very tolerant, and greater friends of Protestantism than of the "Holy Church of Rome." Nevertheless, the preaching of the Gospel is finding entrance on every hand. Only a few days ago my husband returned from a missionary tour which he made to the south of this province, meeting at different points persons deeply interested. The Brazilian character is docile, kind, hospitable, and easily influenced for good. In whatever house a traveller requests lodging, he is received as a friend, and treated with cordiality. Some months ago my husband and I made a five day's journey into the interior on horseback. As we took our two children with us, we could not travel far at a time, and so whenever it came on towards night, we asked lodging at the first respectable house we came to, and never were refused. In one of the houses where we stopped we met a lady of gracious bearing and cordial aspect, who really became frightened when she knew that Brazilian ladies had also been converted to the Gospel. My husband then showed her that women also had souls to be saved, and needed to be made new creatures as much as the men. Romanism has had only two effects upon the people of this country; one is, to make fanatics of them, and excite them against every new idea which presents itself, and the other is to make persons of intelligence and education entirely indifferent to all religion; not being able to reconcile with their reason the practices of the religion in which they were brought up, they come at last to disbelieve in everything. Unhappily the large majority of the graduates of the law school in San Paulo are of this sort. As soon as they commence their studies, they give themselves up to the reading of the bad books which French implicity has bequeathed us.

SOROCABA AND SUPERSTITION.

The city of Sorocaba is beautifully located on a slight eminence. On every hand beautiful plains and lovely pictures unroll themselves before the eyes, and a river indolently winds its way past one side of the city. The climate is very agreeable. The sky is the color of indigo, and the moonlight nights are splendid. We have delicious fruits, such as peaches, grapes, apples, and figs, besides the fine tropical fruits. It is now November, our spring, when the fields and woods are full of flowers and singing birds. Notwithstanding

ing nature has been so prodigal of her gifts to this city, the inhabitants for the most part appear deaf and blind in respect to the salvation of their souls. Instruction here is very little appreciated, so that we have very few (10) scholars in our school.

In San Paulo I taught for two years in the mission school, directed by the Rev. G. W. Chamberlain. My much beloved friend and I were able to attract many pupils; but here, though my name is well-known, I have not been able to influence the minds of the parents, one reason being, the religion which I profess. About eight miles from here is an image of clay, about eight inches high, which the people call "Nosa Senhora Apparicao," or Our Lady Revealed. This image is so old that it is black. It is every year brought into this city with a procession of some thousands of devotees, to the sound of music and fireworks. There are often seen in the procession ladies walking bare-foot, with stones on their heads, and men carrying heavy weights, in fulfilment of promises to the image when making certain requests, which she afterwards miraculously answered. From this, my sisters, you may form some idea of the great fanaticism with which we have to contend. Enclosed I send you a "bentinho," an object which is here considered sacred. It was made by one of the nuns of this city, and blessed by the priests. It has the virtue of protecting whoever wears it from any severe sickness, the bites of insects, and the temptations of the devil.

LABORS IN THE GOSPEL.

My husband preaches here on Sundays and Wednesdays. On Sunday we have Sunday-school at 11 a.m., for men, women, and children, the number of those who attend being as yet small. I wished to take charge of a class of women only, but was obliged to abandon the attempt, because all the women that attend our services are very bashful, and have not courage to answer any question that may be addressed to them. My husband even finds himself restricted in the questions which he can address to the men, and has found it better to spend most of his time in explanations. Notwithstanding this great bashfulness among our members, the church of Jesus is constantly increasing in this city. During the two years that we have lived here, eighteen persons have professed their faith in Christ, and, thanks to God, some others are being prepared for the same step. This letter is already very long, therefore I ask your permission to end here, asking you always to aid me with your prayers, and whatever may be the means at your disposal for the advancement of the Gospel in this city. Remember the words of the apostle James (v. 20), "Let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

The Continuity and Discontinuity of the Church.

"It is with this Church as with the Church of England itself. The true means of preserving it is by using it, by making it serve every good word and work, by filling it from end to end with the fruits of the spirit of truth, righteousness, and charity. The true vengeance on the follies and vices of the past is not to destroy the good or the beautiful which have been intermingled therewith, but to bar their revival by transforming and purifying the ancient framework with a better spirit. Recently in an assembly of Nonconformists in the northern kingdom, a rude voice was heard to say that, 'the worse the nation—that it never improved nor could improve—that it was evil, and only evil, and that continually.' But hardly had the echoes of those dismal sounds subsided when there rose another minister of the same persuasion, who, in a noble and generous spirit which won the applause even of that narrow Synod, and in the name of liberty and charity, indignantly protested against this crusade of jealousy and partisanship. He declared that, whilst differing widely from the Established Church, he rejoiced, yes, and would rejoice, in every effort for good by that Church—that 'the better the national Church was, the better for the Church at large'—that 'the more earnestly and successfully the Established Church did Christ's work amongst us, the better for our common country and our common faith.' There spoke the genuine spirit of the better days of British Nonconformity; there spoke the truly patriotic Scotsman, the truly liberal reformer, the truly Christian pastor; and in that spirit the sounder intelligence of the nation, whether amongst Churchmen or Nonconformists, whether on the other side of the Tweed or on this, no doubt heartily concurs. In that spirit it is that we invoke the aid of all our countrymen to assist in preserving this and all like national monuments, and in making their use and purpose worthy of our common Christianity."—Good Words.

An English lady observed an aged German peasant stooping in his little patch of ground, all his earthly possession, to pick the pears which fell from its one tree, and said to him:—"You must grow weary in such labor, at your time of life, so bent and burdened with infirmity." His reply was a delightful illustration of the serenity which true faith induces, for he said:—"No madam! I have been in my time God's working servant; He has promoted me to be His waiting servant. One of these days, when I fall as these pears are falling, He will pick me up."

Do not insist too strongly on your own opinion. If you are sure of something, and an important cause demands that you shall set it forth, do so. It is your duty then to be close, exacting, persistent. But in the small matters of every-day life it is better to give up a good deal than to insist too strongly. Two persons quarrelling over what proves to be practically nothing, exhibit a lack of sense that is remarkable. Half the quarrels of the church would be avoided if good people would get to understand the miserable insignificance of opinions which they, in passion and prejudice, make terms of communion with their brethren.